Our Dead Man on a Tree

Theology from the Crucible, Not the Seminar Room

I. The Philosophical Trap and Why Most People Are Stuck

You're caught between two failed approaches to existence, and neither can solve its own problem:

The Ecology Pole (immanence, contextualism, social construction):

- You're embedded in culture, language, relationships, systems you didn't choose
- All knowledge is situated—you can't step outside to see "objectively"
- Your very categories of thought are culturally shaped
- **Where it fails**: The self dissolves into systems. You become a function, not a person. No critical standpoint. No individual identity. "Your humanity seems to be valued as a unique part of that ecosystem, but yet it's undifferentiated from the whole system."

The Math Pole (transcendence, rationalism, universalism):

- You escape embeddedness through pure reason, logic, abstract principles
- Access truth through "view from nowhere" via rational mind
- Differentiate yourself through individual rational agency
- **Where it fails**: Dehumanization. You become a number. "Such differentiation that you lose your humanity." Abstracts away particularity, embodiment, relationship. False transcendence—your "pure reason" turns out to be culturally situated after all.

The Impasse: Both critiques are valid. Neither can answer the other using its own resources.

The ecology pole correctly says: Your "pure reason" is culturally constructed, you can't escape embodiment, abstract universals miss concrete particulars.

The math pole correctly says: Pure contextualism has no standpoint for critique, you need transcendent reference to judge systems, cultural relativism can't distinguish better from worse.

You're trapped in a no-exit Waiting for Godot box.

Most religion defaults to one pole while claiming both:

- **Math pole religion**: "God can be proven through reason," "follow universal moral laws," "transcend circumstances through faith," "your true self is rational soul." Result: abstraction

that doesn't touch real suffering.

- **Ecology pole religion**: "God's will is whatever happens," "accept your place in community/tradition," "your identity is your role in church/family," "everything is God's plan." Result: dissolution of individual before systems (even religious ones).

Neither provides freedom. One demands transcendence you can't achieve, the other demands acceptance that denies your personhood.

II. The Third Way: Divine Intrusion

"One of the things I've said is that Christ crashes into our reality, literally in the incarnation."

This is different because it comes from **outside both poles**:

- Not discovered by reason (math pole)
- Not constructed by culture (ecology pole)
- "We don't go to it because we don't have it. We're trapped."
- **It's revelation—God's initiative**, not human achievement or construction

It **enters into reality** (incarnation):

- Not abstract principle (would be math pole)
- Not cultural myth (would be ecology pole)
- Actual person, actual body, actual crucifixion
- "Christ crashes into our reality, literally in the incarnation"

It's **personal and communal simultaneously**:

- "A being that is personal, and that also addresses us directly"
- "Addresses me directly, it addresses us as a community directly"
- Not individual-OR-communal but both

What this provides:

Differentiation (individual identity): "He calls me by name." "I get my identity from him." Personal relationship, not function in system. Neither dissolved (ecology) nor abstracted (math).

Situatedness (belonging): "Also situated in a context, in a community." Part of Body of Christ. Embedded in sacramental reality. Neither isolated (math) nor undifferentiated (ecology).

Humanity (neither lost nor abstracted): "Allows me to work both in the mathematical scheme as well as in the ecology scheme and be who I am." "Not be absorbed by the ecology of relationships or be basically dehumanized into an abstraction."

III. The Baseline Inversion (Why This Changes Everything)

Standard anthropology assumes:

- Normal = flourishing, stability, functionality
- Suffering = deviation, problem to solve
- God = the one who restores normalcy

This framework inverts the baseline:

- **Crucifixion is the baseline human condition**, not deviation
- God reveals Himself on the cross (the bottom), not in success (the top)
- Freedom is found WITHIN ongoing crucifixion, not escape from it

"Being crucified by the world doesn't surprise or scare me. Not being crucified by the world surprises and scares me."

This isn't phenomenology (how suffering feels) or psychology (depression). **It's an ontological and epistemological claim**: This is what human life actually is when you see all the way down.

The Übermensch on the Cross Argument (the philosophically airtight move):

You must choose whose experience defines reality:

Baseline A: Define humanity from functional/stable perspective → those in extreme suffering are outliers with distorted perspective

Baseline B: Define humanity from crucified/suffering perspective → the functional are temporarily shielded from reality, not-yet-fully-crucified

If we choose Baseline A, we're making a violent philosophical choice: their testimony doesn't count. "They become expendable, cannon fodder, acceptable losses whose testimony we can bracket off when determining the truth about human existence."

This is functionally Nietzsche's framework: the strong and flourishing define reality.

But Christianity explicitly teaches God reveals Himself in weakness. "Blessed are the poor"—not unfortunate people we should help, but people who **see most clearly** because their life is "precarious, dependent, less oftentimes distracted by intellectual gymnastics."

If God defines the human condition from the cross—from the absolute bottom—then the person experiencing profound suffering isn't experiencing a deviation. They're experiencing its most honest form.

Why it's airtight:

1. You cannot avoid choosing a baseline
2. Saying "both are valid" IS choosing Baseline A (making crucifixion conditional)
3. Once named as Nietzsche vs. Christianity, choosing A while claiming Christianity is exposed as incoherent
4. Most contemporary Christianity uses Baseline A while claiming Baseline B

The violence occurs when we tell people their clear sight is the problem.

IV. How Crucifixion Functions (The Mechanism)

God doesn't explain suffering from outside (math pole move).

God doesn't make suffering meaningful through narrative (ecology pole move).

God enters suffering as the crucified one, making suffering the PLACE of divine presence.

"I am co-crucified with Christ every goddamn moment of the day. My body is crucified with his. My heart is slain with his."

What this creates:

1. Validates actual experience

- Suffering isn't denied (math pole's "think positively")
- Suffering isn't explained away (ecology pole's "it's God's plan")
- Suffering is WHERE GOD IS

2. Provides identity in the worst place

- When you've lost job, health, relationships (all identities)
- When cultural roles have failed you
- When rational solutions don't work
- God's call to you persists: "He calls me"

3. Creates internal freedom

- "There's nothing the SOBs can do to us anymore"
- Not because circumstances improve (they might not)
- But because identity comes from God's call, not achievement (math pole), not cultural approval (ecology pole), not freedom from suffering (both promise, both fail)

The specific Christian claim: God doesn't stand above the cross explaining it. God is the dead man on the tree. "We have a dead man on a tree... And so what we have is solidarity. We have the solidarity of God. God is in the trenches with us."

V. The Practice: Attachment (Embodied, Not Abstract)

This isn't intellectual assent to propositions (math pole) or cultural conformity to tradition (ecology pole).

This is **participation in Christ's death and resurrection**—embodied practice involving nervous system, not just mind.

The Core Practice: Attachment

Instead of "What is God calling you to do?" the question becomes:

"Where are you being crucified right now—and how can that suffering be attached to Christ's crucifixion?"

Concrete steps:

1. **Name the suffering**: "I'm unemployed and ashamed"
2. **Find parallel in Christ's life**: "Joseph fleeing to Egypt, needing work"
3. **Attach concretely while praying**: "My unemployment is joined to Joseph's exile" (during rosary, Jesus Prayer, breath prayer, any practice)
4. **Notice what happens**: Does peace come? Does fear loosen? That's the test.

"In my life, there is no more solid, grounding spiritual practice than the Rosary... I try to literally attach my sufferings (Cf. Colossians 1:24) to the hell that Jesus was literally living through."

Why practice matters:

Against math pole: Not abstract (involves body, emotions, context). Not individual achievement (you can't do it by willpower). Not rational proof (it's participation, not demonstration).

Against ecology pole: Not absorbed into system (personal call remains). Not cultural performance (interior reality matters). Not determined by context (freedom within circumstances).

Specific practices:

Eucharist as ontological participation (ontological = relating to being itself, what you ARE):

- Not just remembering (intellectual/math)
- Not just community ritual (cultural/ecology)
- Actual participation in Christ's body and blood
- "Ontological necessity"—changes what you ARE, not just what you believe

Embodied prayer:

- Rosary while running (nervous system + liturgy)
- Breath prayer (physiology + theology)
- Body participates, not just mind

Co-crucifixion as daily reality:

- "Attaching suffering to Christ's suffering"
- Not explaining it, not transcending it
- JOINING it to his suffering
- Finding his presence IN it

VI. Witness: How This Creates Community

"The church participates in Christ's victory by bearing witness—telling the truth about how the world has wounded us and how we've wounded others, thereby exposing the false narratives and systemic lies that try to define our identity."

This isn't therapy. Therapy asks: "How do you feel about that?" This asks: "Where is Christ being crucified in you right now?"

Therapy aims at coping within broken systems. This exposes the systems themselves and aligns you with the Spirit's movement through them.

What witness creates:

By telling each other these stories, we:

- Witness to how Christ has freed us to recognize and share these stories
- Help each other see the systems we're trapped in

- Create a mosaic of testimonies showing how Christ rescues us from wickedness
- Become a corporate body defined by Christ's love, not the world's categories
- Become a bright light the world cannot overcome
- Discover specific needs that emerge organically from witness

The way you connect with people is through your wounds. You have to get real with safe people who won't abuse your vulnerability.

"The lie is that if you keep your guard up, you're protecting yourself. But you're just imprisoning yourself. If we're not letting people help us, that is exactly where the enemy wants us."

Connection through wounds prevents two failures:

1. Action without witness becomes activism:

- You're managing a program, not witnessing Christ
- You'll burn out on institutional mechanics
- You'll replicate the "we're at capacity" problem
- You'll be paralyzed by the magnitude of need

2. Witness without action becomes navel-gazing:

- Needs become visible through witness
- Spirit shows which needs to address
- Action flows from spiritual clarity, not obligation

"When we ignore the poor, the hungry, those in prison—we are ignoring Christ, the only source of joy and peace. We can be physically close to Christ by being physically close to the poor, the stranger, the prisoner."

VII. The Practical Model: Fellowship of the Cross

Format (90 minutes, weekly or biweekly):

1. Opening (10 min) — Silence, simple prayer, brief reading (for entry, not study)

2. Witness Round (40 min) — Each person shares: "Here's where I was crucified this week."

- No fixing or advice
- Others listen and ask clarifying questions only

3. Attachment Practice (20 min) — "Where is Christ in these stories?"

- Help each other attach suffering to moments in Christ's life
- Ask: Does peace come when this connection is named?

4. Discernment (15 min) — What is the Spirit prompting?

- Not: "You should..."
- But: "I wonder if..."

5. Closing (5 min) — One takeaway, brief prayer

Ground Rules:

- Confidentiality (except for abuse or danger)
- No fixing—we witness, not solve
- No spiritual one-upmanship
- No monetization ever
- Rotate facilitation—no permanent leader
- Right to pass
- Conflict is sacred—don't smooth it over

What you need to start:

- 2-4 people tired of performance Christianity
- Willingness to tell truth about wounds and complicity
- Commitment to listen to the Spirit together

No permission needed. No certification required. No fees collected.

VIII. The Three Circles (When Needs Become Visible)

Once a Fellowship of the Cross group has practiced witness for several months, specific needs often become consistently visible. These aren't separate programs—they're natural expansion of witness into action.

Circle of Mercy (material needs): When members witness economic crucifixions—unemployment, medical debt, food insecurity. Pool personal resources to respond directly. Not "start a food pantry" but "Susan can't afford groceries—who can help this week?"

Circle of Presence (isolation): When members witness isolation—elderly shut-ins, disabled, institutionalized, homebound. Regular visits, phone calls, shared meals. Not one-time charity but ongoing commitment.

Circle of Welcome (immigrants/newcomers): When members witness how immigration systems, language barriers, cultural alienation crucify people. Direct friendship and practical assistance with forms, translation, navigation, jobs.

The pattern is always the same: Witness comes first, needs become visible through that witness, response flows from what Spirit shows—not from obligation or program-building.

Core principles for all circles:

- No institutional approval needed
- No certifications required
- Pool personal resources as Spirit leads
- Rotate facilitation—no permanent leader
- Free by design
- Keep groups small—when conversation becomes difficult because group is too large, multiply into two circles

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IX. The Violence of Demanded Hope

When Christians tell the suffering to "have hope," even with best theological credentials, even with formal acknowledgment that hope is gift—the functional effect is violence.

Standard Christian response to suffering:

- "God has a plan for your life"
- "This will make you stronger"
- "You just need to have more faith"
- "Pursue the Kingdom more fervently"
- "Cooperate with grace to achieve transformation"

What this actually does:

Prevents accurate naming ("this is hell" becomes "you're being negative")

Prevents protective action (can't leave situations because "God might be working")

Transfers responsibility (your lack of hope/faith is why you're not experiencing transformation)

Sacralizes suffering (makes endurance a virtue rather than tragedy)

Adds spiritual failure to existing crucifixion

"When someone is suffering, is in pain, the best way to curse them, to maximize cruelty, and to dismiss their experience as unimportant is to explain how God loves them, and has a plan for their life, and how their pain fits into a bigger picture."

That's not comfort. That's gaslighting. That's using theology as a weapon against the wounded.

What the tradition has actually taught (before we forgot):

Job never receives explanation. God shows up in whirlwind and essentially says: "I'm here, this is beyond you, and that's going to have to be enough." No transformation narrative. No purpose revealed. Just presence.

Jeremiah curses the day he was born. God doesn't rebuke him for lack of hope.

Elijah asks God to take his life. God doesn't correct him—God feeds him and keeps him going.

The Psalmists rage at God without resolution. "How long, O Lord? Will you forget me forever?" These aren't presented as faithlessness requiring correction but as legitimate prayer.

Luther's theology of the cross (theologia crucis): God is revealed in suffering, not in speculation. The cross is the only source of knowledge about who God is. Not problem to solve but location of God's self-revelation.

The Desert Fathers went to desert explicitly to die to self. Evagrius wrote extensively on acedia (spiritual despair, death of soul)—monks who had no desire for life, no hope, but continued. Remedy wasn't "have hope!" but: stay in your cell, pray without words, be present.

John of the Cross: In dark night of soul, "the soul feels... that God has abandoned it." No consolation, no feeling of hope, no sense of progress. Spiritual direction is: don't try to produce feelings you don't have. Just stay in darkness—that IS the path.

Simone Weil: "The extreme greatness of Christianity lies in the fact that it does not seek a supernatural remedy for suffering but a supernatural use for it." Not transformation out of affliction, but Christ in it.

Teresa of Calcutta's private letters revealed decades of spiritual darkness: "I feel just that terrible pain of loss, of God not wanting me, of God not being God, of God not really existing." She continued not from hope she could feel but because she couldn't shake Christ's presence—even when she wished she could.

Moltmann after Auschwitz: Traditional theodicy (explaining why suffering happens) is obscene. "To speak here of a God who could not suffer would make God a demon." Where is God in concentration camp? Dying with victim on gallows. "God and suffering are no longer contradictions."

What hope actually is (if it can be articulated at all):

Hope "cannot be articulated other than in wounds and suffering together in solidarity—especially in the Eucharist."

Any attempt to describe the concept is "necessarily inadequate and probably dangerous because hope is something central to life, and if you have something floating around that's not the right thing, it's like a sharp knife being thrown around."

Hope is:

- Attaching your wounds to Christ's wounds
- Radical unity with Him through wounds
- Beyond words (like Spirit interpreting groans too deep for words in Romans 8:26)
- Not a concept to think about but flesh and wounds to experience
- Known only in Eucharist—eaten, not analyzed

Hope is not:

- Wanting to be alive
- Seeing light at end of tunnel
- Feeling hopeful
- Having reasons to go on
- Pursuing advancement in Kingdom
- Forcefully taking hold of glorious riches

These all assume appetite for existence many people in profound suffering simply do not have.

The liberation:

Freedom to have no hope without being told this is spiritual failure

Freedom to hate your life and wish it were over without being told you need to pursue Kingdom advancement

Freedom to attach wounds to Christ's wounds without needing to understand what that means

Freedom to be crucified without making it a project of becoming better Kingdom member

Faithfulness does not require feeling. Presence does not require explanation. Hope cannot be produced.

X. The Critique of the Christian Industrial Complex

"They've industrialized the path TO God."

Traditional spiritual direction has ancient roots in Christian contemplative practice. It has evolved into an industry:

- Certification programs costing thousands
- Standard session rates ($50-150)
- Professional associations and conferences
- Books, curricula, training materials for sale
- Economic barriers excluding poor, burned-out, geographically isolated

Selling spiritual guidance is like charging a toll when someone asks for directions—or demanding money to read a road sign.

The church saying "we're at capacity" is the same violence:

Someone notices urgent need (SNAP benefits cut, families hungry, winter coming, people need coats). They bring it to church leadership.

Response: "We're already doing a lot. We're at capacity with existing ministries and pastoral responsibilities. If you want to lead something new, we can talk about it."

Translation: Nothing will happen.

Not because leaders are callous. Not because church doesn't care. But because **institutional model requires every response be officially approved, properly coordinated, adequately staffed, sustainably funded.**

This contradicts how Paul describes Body of Christ: Different members have different gifts. Prophetic perception (seeing needs) doesn't equal administrative capacity (organizing responses). When one part suffers, all parts should respond—not just whoever mentioned it.

"If you raise it, you lead it" actually means: "Don't mention problems unless you can fix them yourself." This silences prophetic voices and protects institutional inertia.

The alternative isn't reform. It's replacement—to make the current system obsolete.

What church was before it became:

- Performance venue (celebrity pastors)
- Ideological tribe (us vs. them)
- Self-help seminar (7 steps to blessed life)
- Political caucus (Christian nationalism)
- Industry charging fees for spiritual guidance

The treasures of Christian spirituality belong to everyone. You shouldn't need theology degree, credential, thousand-dollar certificate to access them.

Christ was crucified naked—utterly open. The teachings born from that act should be just as open.

The goal here isn't reform. It's replacement—to make the current system obsolete.

XI. The Theological Synthesis (What Makes This Different)

This is theology from the margins that still loves the tradition.

Most people either:

- Stay inside and defend the institution
- Leave and burn it all down
- Become therapeutic spirituality influencers who've abandoned theological depth

This does something else: standing with the wounded while holding onto the dead man on the tree.

The sources (the unexpected toolkit):

Mystics: Nouwen, Ignatius, Faustina, de Mello, Evely

Orthodox theology: Hopko, Freeman, Larin (participatory theology, theosis, co-crucifixion)

Liberation theology: Thurman, Cone (perspective from below, solidarity with crucified, critique of power)

Existentialists: Kierkegaard, Shestov (truth as subjectivity, despair as universal, faith as liberation from rational necessity)

Therapeutic practitioners: Linehan's DBT, Buddhist mindfulness (embodied practice, nervous system regulation)

Radical reformers: Luther (theology of cross, critique of religious authority)

What was NOT drawn from:

- Developmental psychologists (Piaget, Kegan, Fowler)
- Academic theological anthropology (Lonergan)

- Stage theory literature

Why this matters: Arrived at insights about how humans make meaning and how people actually change spiritually by synthesizing phenomenology of suffering and transformation, liberation theology's critique of systems, Orthodox participatory theology, therapeutic insights about consciousness, and existential focus on lived experience.

The convergence with developmental psychology suggests tracking real patterns visible to honest observers, not managing academic conversations.

What makes this approach distinctive:

1. Cruciform resistance — This isn't neutral psychology. It's grounded in "co-crucified with Christ, there's nothing the SOBs can do against us anymore." Growth isn't just cognitive development; it's liberation through participation in Christ's death and resurrection.

2. Anti-institutional from the jump — Stage theorists can be co-opted by institutions. This synthesis is already suspicious of religious authority because of liberation theology and Luther. Sees how churches use formation as control.

3. Ordinary people focus — Not "insights for theologians to debate" but "truth for wounded people to live by." This comes from Nouwen, Evely, de Mello—making profound things accessible.

4. Embodied and therapeutic — The DBT and mindfulness influences mean talking about how nervous systems, trauma responses, embodied practices shape consciousness—not just ideas changing.

The rawness matters. The cross-traditional pollination matters. The refusal to be domesticated by any single school—that's where the potency lives.

XII. Beyond Tribal Boundaries

This model refuses to belong to any single religious camp.

It is not:

- Catholic spiritual direction
- Protestant accountability
- Orthodox prayer circle

It is: **Seekers digging together for the living root beneath all camps.**

Everyone is welcome:

- Ex-evangelicals burned by purity culture
- Ex-Catholics wounded by abuse scandals
- Never-churched spiritual seekers
- Buddhists curious about Christ
- Anyone crucified by the world and desperate for truth

The only requirement: willingness to dig for truth, wherever it leads.

XIII. The Vision (Not a Brand)

Christ's kingdom is not a product to be marketed or territory to be conquered.

It reveals itself through surrender, not platform-building.

Imagine thousands of small groups worldwide:

- Meeting in living rooms, coffee shops, parks
- Telling truth about wounds and complicity
- Helping each other attach suffering to Christ's suffering
- Becoming quiet lights in their contexts

No empire. No brand. No monetization.

Just: "Come and take it."

The treasure shouldn't be locked in libraries. The fellowship shouldn't cost $100/hour. The Gospel shouldn't require a credential to access.

XIV. Scriptural Foundation for Shared Suffering

These passages ground the practice of "attaching" our sufferings to Christ's in Scripture. They form theological spine for co-crucifixion, co-resurrection, and redemptive participation in His life.

Colossians 1:24 — "I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church." Paul's suffering extends love of Christ through time—his affliction becomes participation, not addition.

Romans 8:17 — "If we suffer with him, we shall also be glorified with him." Suffering is not detour but doorway: path of Christ repeated in His followers.

Philippians 3:10 — "That I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death." To "know" Christ means experiential union—living His death and resurrection in our own story.

Galatians 2:20 — "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me." The self that clings to control dies; indwelling Christ takes its place.

2 Corinthians 4:10-12 — "We always carry about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body." Death and resurrection are simultaneous realities—death in us, life to others.

1 Peter 4:12-13 — "Do not be surprised at the fiery ordeal... but rejoice inasmuch as you share the sufferings of Christ." The "fire" isn't sign of failure but of fellowship with Christ.

John 12:24-25 — "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." Death in Christ's pattern is fertile—what dies in love rises multiplied.

Together, these passages form theology of redemptive participation: We suffer with Christ, not instead of Him; our wounds become altars of encounter, our endurance a witness of resurrection life.

XV. The Pattern Across New Testament (This Isn't Naive Early Days)

Acts 2:44-45 — "All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need."

Acts 6:1-7 — When Greek widows were overlooked in daily food distribution, church didn't say "that experiment failed." They appointed deacons to handle it better. Problem wasn't that they weren't sharing—they needed better organization for ongoing daily distribution.

Acts 11:27-30 — When famine hit Judea, church in Antioch "determined that according to their ability, each would send relief." Years after Pentecost, multiple churches, same pattern.

Romans 12:13; 15:25-27 — "Contribute to the needs of the saints." Present tense, ongoing command. Paul collecting money from Greek churches to take to Jerusalem. Church-to-church, direct sharing, decades after Pentecost.

2 Corinthians 8-9 — Two entire chapters about churches sharing resources. Paul appeals to equality: "Your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be equality."

Galatians 2:10 — When Paul met with Jerusalem apostles: "remember the poor"—which Paul says "was the very thing I was eager to do."

1 Timothy 5:3-16 — Detailed instructions about church's daily support of widows. This isn't "early idealism"—this is pastoral instruction for sustainable, ongoing care.

James 2:15-16 — "If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill,' and yet you do not supply their bodily needs, what is the good of that?"

1 John 3:17 — "If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person?"

The evidence is overwhelming: This is sustained apostolic teaching across multiple authors, multiple churches, multiple decades—Jerusalem, Antioch, Macedonia, Achaia, Rome, Corinth, Galatia, Philippi.

When we say "that was just early idealism that couldn't be sustained," what we're really saying is: "I don't want to do it."

XVI. About This Writing

This writing and model are free to use, share, or adapt—just not to sell.

No copyright games. No certifications. No paywalls.

If something here helps you or your community, take it and run with it.

The Gospel is free. So this stays free.

XVII. How to Start

1. Identify 2-3 people you trust who are tired of performance Christianity
2. Ask: "Want to meet weekly to tell the truth about our lives and pray?"
3. First meeting: Share this vision, discuss fears, agree on ground rules
4. Second meeting: Try the format. Adjust as needed
5. After 3 months: Evaluate—Is peace increasing? Are patterns emerging? Is Christ more real?

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The only true philosophy is a dead man on a tree.

All material drawn from boydcamak.wordpress.com